

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, NOVEMBER 15, 1900.

VOL. III, NO. 1

Maj. Powell, one of Canton's oldest citizens, died at his residence on the night of the 9th inst.

The schooner Myra B. Weaver was wrecked on the 10th inst., in Vineyard Sound, with a loss of six lives, including the captain and steward.

See Thanksgiving Proclamation from our Governor on another page. It is in line with one made a short time since by President McKinley.

The Texas Baptist Convention closed on the 12th inst. It is the largest convention of Baptists in the world. It had a harmonious session. This was a treat to Texas.

We are in need of vol. 2, nos. 12, 16, 17, 18, 20, 21 and 26. If the brethren who have these numbers or some of them, will mail such to us it will be a favor much appreciated.

Clear Branch church in Rankin county has paid up her pastor in full. Bro. Welch who goes to Clinton to enter college has been their pastor. Let us hear from others along this line.

The wife of "Kid" McCoy, the slugger, has been granted a divorce from this barbarian. Let the good work go on. Doubtless there were several other counts on which she might have secured a divorce, than the one named.

The election for president of the United States has come and gone. With the result some are satisfied and some are not. Our settled judgment all along has been that the Republican majority would be large. It is much larger than four years ago.

Bro. S. Morris of Clinton will serve Clear Branch, Rankin, Antioch and New Zion in Simpson county. He will continue his residence in Clinton. Bro. Morris is one of our best men and has made a good record in his pastorates.

Mrs. W. H. Patton, of Shubuta, passed from her labors to her reward on the afternoon of the 12th inst. She was the wife of our dear B. O. Patton who largely furnishes the matter for the Temperance Department in THE BAPTIST. She was a noble woman, and was doing much good in several spheres—as a wife, mother, neighbor, Sunday-school teacher. May God's grace sustain our brother in this great trial.

Bro. J. G. Sibley, of Logtown is a very hard worker. But his health has somewhat run down, and he finds it necessary to rest awhile for recuperation. We trust he will soon be himself again.

We regret that our presence in a meeting of the Board of Directors of our Company prevented us from having a long, good old time talk with Dr. B. D. Gray of Birmingham, Ala., who called in to see us on the 8th inst., on his return from the B. Y. P. U. Convention at Clinton where he made a very fine address.

The hearts of hundreds of friends throughout the State are turned towards Bro. Butler of Natchez, whose dear wife fell a victim to yellow fever only a few days ago. A note from deacon Hall informs us that Bro. Butler keeps well. The loss of his wife is a sore trial, but God's grace will sustain him. The clipping from the Natchez paper which appears in another column shows the high esteem in which sister Butler was held in Natchez.

Volume I, No. 1, of *The Mississippi Journal* is on our desk. It contains 16 pages and is neatly gotten up. That clever gentleman, Mr. Will E. Champlin, is both editor and proprietor. It is a magazine devoted to the best interests of Mississippi and for the manufacturing, industrial, agricultural and social advancement of the people. It affords us real pleasure to encourage a journal of this character.

At 1:30 on the 14th inst., in the First Baptist Church, Miss Anne Mims and Dr. William Richard Wright were united in marriage by Rev. W. F. Yarborough. The affair was a brilliant one, and the occasion seemed one of great happiness. The cards have been out several days. We intended to make announcement of the marriage in our last issue, but by some inadvertence the copy was mislaid.

In July an article appeared in the columns of THE BAPTIST from the pen of Dr. Z. T. Leavell on "Our Journalism." In this article Dr. Leavell presented a brief sketch of Baptist Journalism up to the time of the establishment of THE BAPTIST. It was our purpose at that time to publish at some future day another chapter on the same subject. THE BAPTIST passed its second anniversary with our last issue. It now enters its third year. And very soon we hope to favor our readers with a chapter covering the two years of THE BAPTIST'S existence. THE BAPTIST receives nothing but kind treatment at the hands of the brethren.

We have for publication a little book written by Pharaoh C. Thompson of Garden City, Miss., telling how to trap successfully, prepare baits etc. Mr. Thompson took lessons in trapping from old Brother Elias George, of Amite City, La., and having made a success of it desires to give the public the benefit of his experience. The book will be ready by Nov. 20, and you can procure a copy by return mail by Sunday. Price 75 cents.

"Made Partakers of the Holy Ghost."

Partakers of His gracious work. Heirs to a wealth of service.—Christ revealing service. Jesus said: "I will pray the Father and He shall give you another Comforter"—"the Spirit of truth." "I will not leave you comfortless: I will come to you." "The Holy Ghost, whom the Father will send in My name—He shall teach you all things * * * whatsoever I have said unto you."

On Pentecost, the Spirit filled the disciples, led men to see Christ, to sup with Him and live a new life. Three thousand that day partook,—Jew, Greek and all.

Dr. A. J. Gordon speaks of the "Age Mission" of the Spirit and bounds it with the earth, Pentecost, and the Second coming. It begun with great demonstration, and power and sometimes still, similar demonstrations are repeated.

"Heaven comes down our souls to greet,
And joy crowns the mercy seat."

The Holy Spirit is a guide. Tourists fear not the Bedouin, while with proper guide. Danger without Him; perfect safety with Him. He knows the way and has authority above the robbers. And he who partakes of the Spirit's guiding is safely led, for He knows the way—leads "into the way of all truth"—"exactness"—exactness of righteousness—Christ's righteousness, woven in His life and death, and beneath whose sacred folds, harm cannot come. The partaker of His guiding is led into God-given fields of service, and He places His feet just where Jesus stepped, and the desert is made to bloom, barren wastes to become fruitful, the world to sing a gladsome song, the blind to see, the lame to walk, the deaf to hear, the dead to be raised and the gospel to be preached to the poor.

The Holy Spirit gives "Songs in the night." He lines every cloud with silver and, at the beck of the Father radiates all with glowing sunlight.

Grand to be "made partakers of the Holy Ghost."

We should lay hold of our Possession.

J. E. PHILLIPS.

Homeward Bound.

The last day of our trip to the Orient has come. The evening hour of that day is upon us. The summer breeze has rocked itself to sleep in the palm orchards and the waning moon climbs down behind the pyramids and rests in the desert sands. We pack our grips and make ready for our departure.

Five tourists are up with the dawn. Our hearts are light and happy, for to-day we start for home. The glory of a summer's day is beginning to shine upon the city of Cairo—the beautiful city of the Nile, nestling among the sheltering palms. The town is astir, busy with preparations for the duties of this new-born day. The rustling palm leaves are waving in the morning's first breath. In their grace they stand on the banks of the Nile, and like the narcissus over the fragile stream, they gaze at their own image reflected in the waters beneath. But the beauty of the palm and the mouldering ruins of Ancient Cairo and the superb glory of the new city must cease to attract us, for we are off for home.

Yonder are the pyramids again; but those massive piles of rock, holding faithful vigil over passing centuries, looking down on bleaching sands this morning, must be as dead to us, and we to their grandeur, as the mummies of Karnak. Our thoughts are on home, five thousand miles away. We have had a great trip, but it is over and we must set sail. No light, childish feet have ever pattered down the long, paved streets of Cairo, with more joy than do ours just now. No gushing, misthful laughter has ever echoed from its walls fuller of glee than comes from five hearts this morning. It is an hour of unmingled happiness. It is an hour fraught with hope. The hope of soon seeing loved ones again. But home is far away, and

"A dreary sea now flows between."

While the sun creeps up over the Makattam hills and throws brightness over the whole valley of the Nile, we collect our baggage and start for the station. The September sun shines through the lilac and myrtle boughs that rustle close to the window sills of many a happy home in this great city. The pyramids and Sphinx we bid farewell, but in their stolid coldness they return not the adieu. But the Sphinx with the splendor of its large eyes, looks out over the fields and with an unearthly gaze, watches us into the distance. Taking train, we return to Ismailia on the Suez Canal, and in coming hither we pass through the cotton fields of lower Egypt. The country is a network of canals through which water from the Nile is passed for irrigating purposes. These canals are overhung with alders and willows under whose tremulous shadow rest contented cattle—some knee-deep in water, some browsing leisurely on the high grass growing there. On every hand the gurgling laughter of romping, sun-burned children can be heard, and men and women—sons and daughters of Egypt—are seen gathering cotton from the fields. At length we come into Port Said, a city of 36,000 people. A city that impressed

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us as being one of the most disreputable places we had visited. It is a city of commercial importance, because it stands at the mouth of the Suez Canal. At 10 o'clock at night we go on board ship, an English mail boat, bound for Brindisi, Italy. At three o'clock in the morning we steam out of the harbor, and when we awake, we find we are in sight of nothing but sea and sky, while our vessel is going, ploughing its way through the sea at the rate of twenty-two miles an hour. After two days and nights of fairly good weather we steam into the harbor of Brindisi. Here we take train for Naples across the peninsula. This route takes us through a portion of Italy not yet crossed by us. New fields of olives and grapes are spread out on every side. The bald Appenines stand hard by, that we may contrast the beauty of the plain with the majesty of the mountains. In every blossom in the meadow and every rock on the mountain, we can see the majesty of God, while the heavens above us declare his glory and the firmament showeth his handiwork. The night comes on and bejewels the brow of an Italian city with diamonds, and the pale moonlight throws a peculiar charm over hill and plains and murmuring brooks. One by one the birds hush their twitter and go to rest. We drop into sleep and dream of what we have seen of fair nature's beauty. Early we are awake and soon are absorbed in retrospection of this beautiful September day when we crossed the Italian peninsula, and now we watch

"God make himself an awful rose of dawn,"

for the sun is coming up out of the sea and we are coming into Naples. I look out of the car window, and there stands before me grand old Vesuvius. In a moment a thrill forces an entrance to the citadel of my heart. I exclaim, how grand! As we approach it we feel our visit is timely. In the day great columns of smoke can be seen rising from the crater, while at night can be seen great quantities of glowing lava and hot flames writhing and leaping. With a gurgling, quivering sensation every few minutes it belches out flame and smoke and lava. Some one has said, "For the naturalist's researches, for the traveler's curiosity, and the poet's song, Etna and Vesuvius surpass in renown all other volcanic regions in the world." Just behind Vesuvius lies Pompeii. Walter Scott rightly names it the "city of the dead." It is a monument of the civilization of its age. In it art flourished, for every column is wreathed with a garland of sculptured roses. For 1700 years it lay hid from the face of the earth, but now its streets can be traversed and its history read in the relics of this "city of the dead."

But we must sail for home. At Naples, the city that boasts of a million inhabitants, we take steamer for New York. We must leave the soft Italian skies under which we have walked, and sail for the land of the Star Spangled Banner, which does in triumph wave o'er the land of the free and the home of the brave. It was midnight on the 15th of September when we set sail. On board ship are about thirty first cabin passengers, most of whom are Americans; while in the steerage there are nearly six hundred Italian emi-

grants of the lowest type. These are intending to make the United States their future home. It does seem to me that the day is fast approaching when this influx of foreigners must be checked. Their feelings and sympathies are not with us as a government, and ere long they will become a menace instead of a blessing, if this is not already true.

When we awake on the morning of the 16th we are in the midst of the Mediterranean sea. It is calm and remains so until we pass out into the Atlantic. We pass Gibraltar just as night is coming on, and the greatest fort in the world is seen by us at a disadvantage because of the approaching darkness. But the dark outlines of the Herculean rocks can easily be seen, and the frowning fort in darkness and in dread frowns on us as we pass under the shadow of the over-hanging cliff. When we are out in the ocean the sea becomes rough and remains so for two days and nights. By much travel on the sea we have become accustomed to its capricious, and so are not sick on our return trip. But among the steerage passengers "many swallows return." They had eaten much macaroni and rice, and much macaroni and rice was scattered in no systematic order.

While passing the Azores islands it is Sunday and I am invited to preach to passengers and officers. I consent, and a rich, rare experience it was. The audience was appreciative and I preached as best I could, out on the wide, wide sea. On the following Sunday, Dr. King preached, and another good service we had. A day out from New York we had rough sea again after several days of calm, but our good old ship moved gracefully on, and after seventeen days from Naples, we found ourselves again passing Liberty Statue in New York harbor.

How delighted we are to be again in the land of the free and the home of the brave. The grandest flag that floats is the flag having the stars and the stripes. The best country in the world is the country over which it floats. I lift my cap to it and thank God for the privilege of being under it again. Our journey is over; the dream of years is fulfilled. In New York we separate from our traveling companions whom we have learned to love, and now start for our home in Dixie. I reached home on the 5th of October, three months and seventeen days from the day of my departure. I repaired with my wife, who met me at the station, to my own house, where greetings were exchanged such as are known only to the sacred circle of home, after a long and perilous separation. As we bowed around the family altar that night, our hearts drew nearer to God and to one another than ever before. I close this, my last letter, by expressing the wish that you who have followed me in my journey to the earthly Canaan will also journey with me to the upper and better Canaan where separations do not come.

Faithfully,

W. E. ELLIS.

Senatobia, Oct. 7, 1900.

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Baptist Church Perpetuity as Taught by the Bible.

T. A. J. BEASLEY.

No. 1.

All well informed Baptists believe that we, as a people, have continued from the time of Christ, through all the centuries until the present. Baptists do not claim "apostolic succession," because we believe that the apostolic office expired with the death of the last of the apostles. When Christianity was fully established and the canon of revelation was completed, there was no more need of this office. Neither do Baptists claim *Fopish succession*, because this is only the succession of Anti-Christ. But Baptists do claim that, from the time Christ set up his church to the present, there have been true, legitimate churches in the world—churches which in material laws, and ordinances are identical with the first church which was built by Christ himself. There are some who will say that succession exists, but *cannot be proved*. We might ask, "Have we a right to believe that which cannot be proved?" Can we have intelligent faith without evidence? If we have no evidence to prove succession, then we have no right to believe it. There are some who say succession is of no importance. "Is it not important to know that the words of Christ have been verified, which are recorded in Matt. 16:18. 'Upon this rock I will build my church, and the gates of hell shall not prevail against it.' Is it not important to know that the church of God, which is the 'ground and pillar of truth,' has been 'kept by the power of God' as the beacon light of the world through the dark ages, while the masses of mankind were wandering after the Beast? Is it not important to know that the more than fifty million of martyred saints, whose blood has been poured forth like rivers, or whose bones have bleached upon the mountains and vales of Europe, and whose ashes have been scattered to the four winds of heaven, were members of the church of Christ? Or shall we say, it makes no difference with us whether they fell as martyrs of Jesus Christ, or died as members of Anti-Christ? Comparatively few people make this matter a study. Perhaps many would be surprised to see the amount of light given both in the Bible, and history, upon this important subject, by a careful search for the same. Baptists generally are too careless about their history, or even about the importance of promulgating their God-given principles. We believe that church perpetuity can be clearly proven by the Bible. Let us examine and see:

I. "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44. (1) Here God declares that he will set up a kingdom. If the God of heaven set up his kingdom, then Wesley, Calvin, Luther, and Campbell had nothing to do with the matter. (2.) In the days of these kings, refers doubtless, to the Caesars, who lived during Christ's

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life on earth. (3.) This kingdom shall not be left to other people, and will, therefore, *not* apostatize. (4.) It shall be aggressive—"shall break in pieces and consume all these kingdoms." It (5.) shall *never* be destroyed. (6.) It shall *stand forever*. It does seem to me, that if language means what it says, then this kingdom, which includes Christ's churches, shall stand forever. We think this kingdom was "set up" when Christ organized his church here on earth. All of Christ's churches taken together constitute his kingdom now. We believe these churches are *visible* churches, since they are composed of men and women. The greatest misfortune about this "invisible" church theory is, that the Bible knows nothing about it.

In our next article we shall consider other scriptures which teach church perpetuity.

The way to do it: Or Thoughts by the Wayside.

The way for a church to get a pastor, and the way for a pastor to get a church, is quite a simple matter. Yet, in all its easiness, how few pastors and churches seem to fit each other. Some pastors are without churches, and some churches are without pastors. Somebody is at fault. Who can it be? I shall not say, but one thing I will say: it is not God's fault. He has given us a rule by which to settle the relation between church and pastor, and when this rule is followed the trouble is over.

The way for a church to get a pastor, and a pastor to get a church, is for each to make it a matter of prayer to God. Both churches and pastors are governed too much by what they see in print. If a church wants a pastor, she is too apt to send her request to the college or seminary instead of to the throne of grace. Brethren, this is one way, but it is not the best way. If a church desires a pastor, let the whole church come together in prayer, and keep on coming together until God answers. He will do it; and when he comes he will have the staying quality.

The great trouble and curse of our churches and pastors today is, that they are trying to work the machinery of God's kingdom according to worldly methods. The way to do it, is to do it in God's way. Has the Holy Spirit nothing to do in matching churches and pastors? In olden times it was so, for we read: "But the Spirit suffered them not," Acts, 16:7—also 20:28, "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the churches of God, which he hath purchased with his own blood." Has the Spirit withdrawn, and turned the work over to the churches and pastors? Did He not come to be with God's people as a *Guide*, helper, and *comforter* until the end of time? What presumption, then, to attempt to settle and arrange our affairs without this guidance? As long as we ignore the Spirit in our relations and work, we may expect everything to remain in an unsettled state. Let the Spirit rule, and we will rejoice.

S. W. S.

Rev. E. B. Miller And His Evangelistic Work.

My good neighbor, E. B. Miller, resigned the pastoral care of the West Point Church last Lord's day, (Nov. 4th,) and expects to

give his attention to evangelistic work for a while. This is not from lack of an opening to go into another pastorate at once but from his choice. He has had calls from four different strong churches since his purpose was announced something like a month ago.

He is well suited either to pastoral or evangelistic work. He is one of our strongest preachers of good common sense and much consecrated wisdom. While I regret to lose him as a neighbor pastor yet I am glad he is going to hold meeting for a while. We need common sense sound Baptist preaching in our revivals as much as we need it among our pastors.

M. K. THORNTON.

Starkville, Miss.

Camping in October.

An all important question with a camping party is: What shall we take in the provision line? Nine men out of ten will say take griddle-cake flour and maple sugar, and I should agree with them. Flaked rice, oatmeal and nearly all breakfast foods will be found to relish, especially with the fresh cream obtainable in farming sections. With a good salad dressing, which is as easily made in camp as at home, shrimp, salmon and other canned goods will make appetizing salads. Canned corn has been a favorite with many camping parties, as it is the foundation for those delicious corn oysters so quickly made, and which appeal to every man and boy who ever spent a week in the woods. Eggs are indispensable, as they help out the salad program, and make good sandwiches chopped fine and mixed with salad dressing. Canned fruit, especially peaches and pears, go toward the concoction of tempting deserts, with jellies made from any of the reliable jellatines. A Welsh rarebit is as rare a bit in camp as at home, therefore take cheese. Provide lemons in abundance, as they are indispensable.—*Good Housekeeping*.

A Fall Wedding.

In decorating a house for a wedding, make a lavish use of greenery, the delicate smilax and asparagus vine, the splendid foliage of tall palms and the graceful droop of ferns. In the room where the wedding ceremony takes place, use only white and green. In October one can find outside hothouse bloom plenty of garden flowers, which will make beautiful masses of snowy blossom amid the green. Walls, draperies, mantles, stair railings and chandeliers may be exquisitely draped with lovely clematis, then for more massive blooms there are the spicy white stocks, the heavy-headed hydrangea, spirea, asters, balsam, dahlias, petunia, and for filling of small vases candytuft and sweet alyssum. Keep the scheme of white and green also for the dining room, where the bride's table is made the most attractive spot. For its decoration use flowers, which are fragrant and delicate. Do not load it with glass and silver, as on a stately dinner occasion. Let it be simple, white as the bride's gown and beautiful.—*Good Housekeeping*.

Our Equipment For Missionary Work in the Century to Come.

Isa. liv. 2.

BY GEOV. A. LOFTON, D.D.

[Paper read at the New Century Meeting during the Tennessee Baptist Convention at Gallatin, Tenn., and requested by the Convention for publication in all the Baptist papers in the South.]

The Nineteenth Century is only a century of beginnings in missionary work. The great movement, started in 1793, by Wm. Carey, was a Baptist reformation which restored the great commission of Christ, followed by all other denominations, and it has taken the Nineteenth Century to entrench the work among the nations. The great heart of the Pagan and Papal world has not yet been effectively reached; but the standard of Christ has been planted in every field and a small army of occupation in every land is ready to march to the conquest of the world. Through the providence of God and the conquest of Christian civilization, every county has been opened to the missionary; and with a century of beginnings, nothing is now left us but to increase our forces, complete our equipment, go up and possess the land.

The movement inaugurated by Carey and the Baptists began upon the only practical plan possible of a world-wide conquest. A missionary society was organized for the specific purpose of promoting Foreign Missions; the churches, preachers and Associations at the time being generally opposed to it, and although the movement was small in the beginning, the idea sprang into the world-wide co-operation among Baptists and other people. The same God who moved Carey in behalf of the heathen moved Andrew Fuller and others to institute the *methods* essential to the Herculean work; and if God did not move the latter, He did not move the former. It was all one and the same movement, and only the anti-missionary presumes to say that both are of the devil.

Under the impulse of this small beginning originated the Triennial and the Southern Baptist Conventions (1814-1845); and along with their movements originated our State Baptist Conventions—all for the purpose of promoting missions; education, and kindred benevolences and of unifying Baptists in general work. Many of the churches and Associations were dominated by the anti-mission spirit which culminated (1836-7) in the denominational split which relegated the anti-mission movement to oblivion; and but for our General and State Conventions, their Boards and agencies our great missionary and other enterprises would have been impossible. But for certain great and influential men, such as Furman, Rice, Judson, Mercer, Wayland and others in some of the churches, our organized co-operation would have been impossible. Even today, in spite of our organic and co-operative effort, a large number of Baptists, Baptist churches and Associations are out of harmony with our work and methods—so deeply wrought was the anti-mission spirit in the early part of the century; and the "Gospel Mission" movement, despite all its claims, is a lingering symptom of the early anti-mission spirit. It is impossible to enlist and

utilize churches and individuals in a general and world-wide work, except through general organization and agency; and whatever of good may arise from sporadic or partisan effort, through inorganic or voluntary co-operation, can only be temporary and ultimately hurtful to the general work. Besides this, isolated church or individual interest in designated for specific missions narrows the view and contracts the support of a general or world-wide work. Better this than nothing; but the broad, practical and efficient plan of organic and co-operative effort is infinitely better and alone enlarging. In this respect, our equipment for the coming century is almost complete.

Included by our General and State Conventions is the *ad interim* work of our Boards and agencies, together with our auxiliary Societies or Unions which tend to perfect our organic and co-operative equipment. Through these agencies we are growing in systematic beneficence and enlarged liberality—reaching a greater number of churches and individuals continually. Everything depends back upon the churches and pastors for efficient and liberal missionary effort—just as manufacture, commerce, education, government and all national enterprise depend back upon the farm and the farmer; and not only are the churches and pastors directly or indirectly constituent in our general and co-operative organization, but such organization could not exist, except for their constituency and support. A majority of the influential churches and pastors of the denomination in the South can any day disfellowship and destroy our organic co-operation and agency, and hence the perfection and power of our equipment are, at last, in the hands of the churches, pastors and leaders of the denomination. After all, our most efficient equipment for missionary work in the coming century are the intelligent, spiritual and active churches and pastors in *harmony* with our organized work.

Additional to our equipment are the press, the literary school and the medical department of missions in foreign and destitute fields. After the manner of Carey and his co-laborers in India, we have organized publication concerns, in Brazil and China; and at home and abroad one of the most powerful agencies in favor of missionary aggression is the press. So of the school and the college, which ought to follow the planting of the gospel in every home and foreign field. So of the medical department, which is a mighty means of reaching the souls of the heathen through the body.

All this, in brief, is our equipment for missionary work in the coming century; and as we progress the equipment will grow to completeness. There are two objections raised, however, to our form of equipment.

1. It is urged that it is too expensive, in proportion to our contributions. This is the selfish and sordid view; and it would not exist if our contributions were in proportion to our ability and work. But for our Boards, Societies and Secretaries our organic and co-operative efforts would accomplish very little. Our paid agents are among the most powerful factors in the enlightened development of our people. Aside from their onerous cleri-

cal labors, their educational worth is inestimable. Such men as Frost, Kerfoot, Willingham, Holt, Carroll, Barton and others each occupies and cultivates a larger ministerial field than any pastor, evangelist or missionary. The money in the work—the expense—is the smallest consideration; and this objection is usually the wall of anti-missionary stinginess or of partisan purpose. It never comes from enlightened and loving interest.

2. The next objection arises from the baseless theory that church independence is endangered by our general system of organized and co-operative effort. It must be remembered that our system largely grew out of the opposition of the early churches and Associations to mission and education; and that in spite of our system, many churches and Associations are now indifferent, if not opposed to progress. In the providence of God our general organized and co-operative system has thrust upon us; and if Baptists had waited for the churches and Associations to begin a world wide effort for missions or to carry it on, we should have accomplished little or nothing. As in the beginning so now the great element of force in our work are men who lead us by their piety and intelligence; and but for this element even our organized and co-operative system would be ineffectual. The isolated churches and Associations are led by men, but outside of general organization and co-operation they never have and never will be led in their isolated independence to world-wide, united and efficient work. It takes more than a guerrilla warfare against the devil; it requires the combined armies of God to take this world for Christ, that is, in the present state of missions.

It may be answered that this was not the Gospel plan, but, though unorganized and without co-operation, the first grand missionary movement, was through the dispersion of the churches of Jerusalem which went everywhere preaching the Gospel. After this went the inspired apostles and their co-laborers to all the world; but Christianity never subjugated the world until by organized effort in the centuries succeeding the apostolic age. Unfortunately, by errors in doctrine and practice, it gradually fell into the hands of the Papacy; but all the succeeding anti-Catholic or Anabaptist bodies, headed by great men and scattered by persecution, carried the Gospel all over the world—in some instances aided by general organization and co-operation, as in the day of the Waldenses. The English Baptists in 1690 began our present order of General Assemblies for the same purposes of organized and co-operative effort; and from that time till now Baptists have accomplished their great work of unity and progress, in missions and education, through general agencies, without a single instance of usurping local church authority.

In fact, the Baptist system of general and organized co-operation has nothing to do in conflict with the doctrine, practice, or authority of the churches. Our general organism is for extended benevolence and effort; and churches, Associations or individuals can enter and co-operate with it, or act independently if they choose. Leading Baptists moved by God, and directed by the letter and spirit

1900,

of the Gospel, have always gone ahead of church or minor organizations, if they could not lead them into general co-operation and enterprise—or until they could; and Baptist orthodoxy and independence have taken infinitely better care of themselves than they have of the benevolent enterprise of the denomination. Paul, Peter and James had to lead and correct the early churches which finally apostatized; and all through the ages the great men of God have led the churches in doctrine, practice and aggression—in spite of the great men of the devil who have sought to mislead them, or destroy them. There never was a time when Baptist churches were freer, purer or more independent; and there never was a time when Baptists were so thoroughly and well equipped for world-wide conquest in missions and education by system, organization and co-operation. Instead of helping to destroy church independency or authority, the great effort is being made to draw the churches and Associations into the general organic and co-operative system, in order to give, by more extensive and efficient equipment, the world into the hands of the Baptists.

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(Continued on page 8.)

Our Equipment For Missionary Work in the Century to Come.

Isa. liv. 2.

BY GEO. A. LOFTON, D.D.

[Paper read at the New Century Meeting during the Tennessee Baptist Convention at Gallatin, Tenn., and requested by the Convention for publication in all the Baptist papers in the South.]

The Nineteenth Century is only a century of beginnings in missionary work. The great movement, started in 1793, by Wm. Carey, was a Baptist reformation which restored the great commission of Christ, followed by all other denominations, and it has taken the Nineteenth Century to entrench the work among the nations. The great heart of the Pagan and Papal world has not yet been effectively reached; but the standard of Christ has been planted in every field and a small army of occupation in every land is ready to march to the conquest of the world. Through the providence of God and the conquest of Christian civilization, every county has been opened to the missionary; and with a century of beginnings, nothing is now left us but to increase our forces, complete our equipment, go up and possess the land.

The movement inaugurated by Carey and the Baptists began upon the only practical plan possible of a world-wide conquest. A missionary society was organized for the specific purpose of promoting Foreign Missions; the churches, preachers and Associations at the time being generally opposed to it, and although the movement was small in the beginning, the idea sprang into the world-wide co-operation among Baptists and other people. The same God who moved Carey in behalf of the heathen moved Andrew Fuller and others to institute the methods essential to the Herculean work; and if God did not move the latter, He did not move the former. It was all one and the same movement, and only the anti-missionary presumes to say that both are of the devil.

Under the impulse of this small beginning originated the Triennial and the Southern Baptist Conventions (1814-1845); and along with their movements originated our State Baptist Conventions—all for the purpose of promoting missions, education, and kindred benevolences and of unifying Baptists in general work. Many of the churches and Associations were dominated by the anti-mission spirit which culminated (1836-7) in the denominational split which relegated the anti-mission movement to oblivion; and but for our General and State Conventions, their Boards and agencies our great missionary and other enterprises would have been impossible. But for certain great and influential men, such as Farman, Rice, Judson, Mercer, Wayland and others in some of the churches, our organized co-operation would have been impossible. Even today, in spite of our organic and co-operative effort, a large number of Baptists, Baptist churches and Associations are out of harmony with our work and methods—so deeply wrought was the anti-mission spirit in the early part of the century; and the "Gospel Mission" movement, despite all its claims, is a lingering symptom of the early anti-mission spirit. It is impossible to enlist and

utilize churches and individuals in a general and world-wide work, except through general organization and agency; and whatever of good may arise from sporadic or partisan effort, through inorganic or voluntary co-operation, can only be temporary and ultimately hurtful to the general work. Besides this, isolated church or individual interest in designated for specific missions narrows the view and contracts the support of a general or world-wide work. Better this than nothing; but the broad, practical and efficient plan of organic and co-operative effort is infinitely better and alone enlarging. In this respect, our equipment for the coming century is almost complete.

Included by our General and State Conventions is the *ad interim* work of our Boards and agencies, together with our auxiliary Societies or Unions which tend to perfect our organic and co-operative equipment. Through these agencies we are growing in systematic beneficence and enlarged liberality—reaching a greater number of churches and individuals continually. Everything depends back upon the churches and pastors for efficient and liberal missionary effort—just as manufacture, commerce, education, government and all national enterprise depend back upon the farm and the farmer; and not only are the churches and pastors directly or indirectly constituent in our general and co-operative organization, but such organization could not exist, except for their constituency and support. A majority of the influential churches and pastors of the denomination in the South can any day disfellowship and destroy our organic co-operation and agency, and hence the perfection and power of our equipment are, at last, in the hands of the churches, pastors and leaders of the denomination. After all, our most efficient equipment for missionary work in the coming century are the intelligent, spiritual and active churches and pastors in harmony with our organized work.

Additional to our equipment are the press, the literary school, and the medical department of missions in foreign and destitute fields. After the manner of Carey and his co-laborers in India, we have organized publication concerns, in Brazil and China; and at home and abroad one of the most powerful agencies in favor of missionary aggression is the press. So of the school and the college, which ought to follow the planting of the gospel in every home and foreign field. So of the medical department, which is a mighty means of reaching the souls of the heathen through the body.

All this, in brief, is our equipment for missionary work in the coming century; and as we progress the equipment will grow to completeness. There are two objections raised, however, to our form of equipment.

1. It is urged that it is too expensive, in proportion to our contributions. This is the selfish and sordid view; and it would not exist if our contributions were in proportion to our ability and work. But for our Boards, Societies and Secretaries our organic and co-operative efforts would accomplish very little. Our paid agents are among the most powerful factors in the enlightened development of our people. Aside from their onerous clerical

labors, their educational worth is inestimable. Such men as Frost, Kerfoot, Willingham, Holt, Carroll, Barton and others each occupies and cultivates a larger ministerial field than any pastor, evangelist or missionary. The money in the work—the expense—is the smallest consideration; and this objection is usually the wall of anti-missionary stinginess or of partisan purpose. It never comes from enlightened and loving interest.

2. The next objection arises from the baseless theory that church independence is endangered by our general system of organized and co-operative effort. It must be remembered that our system largely grew out of the opposition of the early churches and Associations to mission and education; and that in spite of our system, many churches and Associations are now indifferent, if not opposed to progress. In the providence of God our general organized and co-operative system has thrust upon us; and if Baptists had waited for the churches and Associations to begin a world wide effort for missions or to carry it on, we should have accomplished little or nothing. As in the beginning so now the great element of force in our work are men who lead us by their piety and intelligence; and but for this element even our organized and co-operative system would be ineffectual. The isolated churches and Associations are led by men, but outside of general organization and co-operation they never have and never will be led in their isolated independence to world-wide, united and efficient work. It takes more than a guerrilla warfare against the devil; it requires the combined armies of God to take this world for Christ, that is, in the present state of missions.

It may be answered that this was not the Gospel plan, but, though unorganized and without co-operation, the first grand missionary movement, was through the dispersion of the churches of Jerusalem which went everywhere preaching the Gospel. After this went the inspired apostles and their co-laborers to all the world; but Christianity never subjugated the world until by organized effort in the centuries succeeding the apostolic age. Unfortunately, by errors in doctrine and practice, it gradually fell into the hands of the Papacy; but all the succeeding anti-Catholic or Anabaptist bodies, headed by great men and scattered by persecution, carried the Gospel all over the world—in some instances aided by general organization and co-operation, as in the day of the Waldenses. The English Baptists in 1690 began our present order of General Assemblies for the same purposes of organized and co-operative effort; and from that time till now Baptists have accomplished their great work of unity and progress, in missions and education, through general agencies, without a single instance of usurping local church authority.

In fact, the Baptist system of general and organized co-operation has nothing to do in conflict with the doctrine, practice, or authority of the churches. Our general organism is for extended benevolence and effort; and churches, Associations or individuals can enter and co-operate with it, or act independently if they choose. Leading Baptists moved by God, and directed by the letter and spirit

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Convention of Judson Institute Alumnae.

The Judson graduate is always loyal to her alma mater. She learns to love her in the years of study within her walls, and this is one lesson that she never forgets. Her interest in, her love for and her loyalty to the Judson do not cease when she goes out from her, but the Judson girls are often found planning and working for her interests. In the trying days that so many will remember, when she lay in ruins, the Alumnae were among the first to contribute to her rebuilding, and they are yet planning great things for her.

Much as the Alumnae have done, there is no one thing to which they can point as distinctively their work, and so they propose to assume the responsibility for a new and much needed building to be called Alumnae Hall. For this building they wish to raise at least \$5,000.00 and that the Alumnae of this and other States might be in closer touch with the proposed work, a convention was called to meet at The Judson, October 31, November 1. Many responded to the invitation, some with their presence, some with contributions and many with letters expressing their interest, and their willingness in assisting the proposed work.

The opening session of the Convention was held in the Judson Chapel on Wednesday evening at 8 o'clock. It was a most enthusiastic and profitable meeting at which such questions as "Modern requirements in Educational Methods," "The needs of The Judson," "What the Judson Alumnae have done," "What the Judson Alumnae may do" and what the Alumnae of other schools have done, were discussed. The closing talks were in the form of practical suggestions for the accomplishment of the work proposed.

After the meeting the Faculty and guests were charmingly entertained by the Conversation Club, in their parlors.

At a business meeting held on Thursday morning, in the Judson parlors, methods for work were fully proposed and freely discussed. The results of the Convention were crystallized in the motion that the Alumnae assume responsibility for \$5,000, to be used upon the proposed building, and that if \$2,500 are secured in cash and pledges by Thanksgiving Day work shall begin immediately thereafter. The President of the local Alumnae appointed leaders in various localities, who will organize the Alumnae in their vicinities into local associations. Leaders not provided for at the Convention will be appointed, through a committee, by correspondence.

It was moved, and carried, that the classes of the different years be organized, thus making sure that every Judson girl might have the opportunity to assist in this work.

The young ladies now resident in the Judson held a mass meeting on Thursday afternoon and suggested the organization of the undergraduate classes. These organizations were at once effected and each class is planning to have some part in the building of the Alumnae Hall.

A subscription was taken at the business meeting on Thursday morning and a large sum was raised.

The proposed Alumnae Hall will be three stories high, the first floor to be used as a gymnasium, the second as a science hall and the third for art rooms. On the second floor a spacious room will be set apart as the home of the Alumnae.

It is hoped that the corner stone of Alumnae Hall may be laid on Founders Day, January 9. Does not this work appeal to every woman into whose life have come the influences of Judson Institute? Do you not wish to do something for the old school that has done and is doing so much of character building?

If this cause has touched your heart, let it also touch your purse. Small contributions will be much appreciated if small contributions are all you can make, but, as has been forcefully said,—"Pennies from purses lined with dollars will not suffice for this great undertaking."

If you may not become a member of an organized Alumnae center you may send your contribution to Mrs. J. C. Reynolds, President of the local Alumnae, Marion, Ala.

Anyone knowing the address of a Judson girl, who will probably not be reached through one of these centers, will confer a great favor if she will send such address to Mrs. Reynolds.

Substitution.

All Christian creeds, which are of sufficient importance to be called historic, set forth a substitutionary atonement. Such an atonement is enshrined as the very Ark of the Covenant in all the great systems of theology. But as Dr. Frank Johnson observes, "While the Christian world in general believes in a substitutionary atonement, it is less inclined than it once was to regard any existing theory of substitution as entirely adequate."

Let us notice first what substitution is not.

1. It is not the payment of debt.

Now, it is true that Christ's blood is considered the price of our redemption, and that the redeemed are said to be bought with a price, but as Andrew Fuller justly observes, these are only figurative expressions to set forth the ground of our obligation to God. "Sin is a debt only in a metaphorical sense," says Fuller. "Properly speaking, it is a crime, and satisfaction for it requires to be made not on pecuniary, but on moral principles. A third person may cancel a debt, but he can only obliterate the effects of a crime; the desert of the criminal remains." Man stands in relation to God not as a debtor, but as a criminal. His redemption is not the payment of debt, but the washing away of the stains of guilt from his character.

2. Another idea to be avoided is that the substitution in the sacrificial system is a *strict* and *literal* one.

The Scriptures do not teach that Christ died *instead* of sinners. No such literal and exact substitution as that phrase would imply, is affirmed. He did not take man's place in the sense that a substitute does in the army. That would be to really occupy the place of the sinner, and would necessitate the transference of guilt. But guilt cannot be transferred. "An innocent person may be charged with sin, but he will be innocent still, and not guilty. He may suffer, but his suffering

will not be punishment or penalty." "I do not believe," says Andrew Fuller, "that Christ was so our representative as that what he did and suffered we did and suffered, and so became meritorious, or deserving of the Divine favor." If Christ be my *literal* substitute, just as the man I hire to fill my place in the army is my literal substitute, then when he died I died, and no other demand can be made upon me. But this is not true, for God does make demands upon us. I am freed from the penalty of the law, but not from the obligation to keep it.

3. There is another idea to be avoided. It is stated by Prof. Franklin Johnson, of the Chicago University. Prof. Johnson says, "The world is so constituted that it bears the idea of substitution engraven upon its very heart. No man or woman or child escapes from suffering inflicted for the faults of others. In thousands of cases these substitutionary sufferings are assumed voluntarily, and are useful. It now we shall teach that Christ suffered in order to deliver us from suffering, which we richly deserved, we shall avoid a strife about words, and shall maintain that, coming into the world as a member of our race, He suffered to the uttermost, as many other heroic souls have suffered in a lesser degree, by subjecting himself to the common rule of vicarious suffering, instituted by God in the formation of human society, bound together by ties of sympathy and love, and existing in daily operation from the dawn of history to the present time." This is Dr. Johnson's statement of substitutionary atonement. I confess that I can see nothing efficient in it. Deliverance from suffering is accidental. The great purpose of the atonement is to deliver man from condemnation. The Dr. overlooks the fact that while we are continually afflicted with suffering, due to the faults of others, such suffering does not relieve the guilty party. Such a theory robs the atonement of all its efficiency, makes Christ simply a great moral hero, and leaves the doctrine of condemnation untouched.

Having noticed briefly what the doctrine is not, let us now inquire what it is.

1. It is the substitution of the suffering of Christ for the punishment of the sinner. "The death of Christ," says Stevens, "expresses the verdict of the divine holiness upon sin. In that death God's holy nature is satisfied by asserting itself, and by evincing the severity of His condemnation against sin. In Christ God pursues a method which illustrates alike His goodness and His severity. Substitution means not the substitution of Christ's punishment for our punishment, but the substitution of his suffering for our punishment; in other words, the substitution of another method of revealing and vindicating the divine righteousness in place of the method of punishment." This will be evident when we take into consideration the fact that Christ was not, that He could not be punished. Punishment implies guilt, and Christ was not guilty. But Christ suffered. And why should he suffer who had done no wrong? Wasn't such suffering unjust? His sufferings were necessary, first of all, to redeem his own human nature. We must remember that he was a man with a body just

like ours—rebellious, unbelieving, stubborn, unsanctified—and that to save others he must save himself. He took rebellious human nature and conquered it, made it obey every demand of the law, turned the channels of its affections out of its natural course, nailed it to the cross, and raised it from the grave purified and redeemed. To do this he had to suffer. He was perfected through suffering. Now this suffering of Christ, which was absolutely necessary in order to redeem and perfect the human nature he had voluntarily invested himself with, through the infinite goodness of God was substituted, or put in the place of our punishment. So the old method of procedure passes away and a new one is instituted. "We are not under law but under grace."

2. There is also the substitution of a new nature made possible in the sacrificial system. Christ Jesus in his life and death fulfilled all the demands made upon human nature. He stood as the representative man—embodied humanity—and unhesitatingly fulfilled every requirement God ever made upon man. In doing this he wound up the old dispensation and made it possible for God to institute not only a new manner of procedure with man, but also to infuse into man a new nature. Thus we have a double substitution—the substitution of suffering for penalty, through which humanity in the person of Christ is punished for the sin of the world, and the substitution of a new nature in man, by which he is reconciled to God and becomes heir of heaven. Behold all things that were—the old man, the old law of sin and death, and the old manner of procedure against sin—has passed away, has been substituted by the new man, the law of the spirit of life in Christ, and the new dispensation, and all things have become new. The Adamic life has been cut away by the atonement and the Christ life substituted in its place.

J. BENJAMIN LAWRENCE.

Greenwood, Miss.

Some Red Letter Days.

Thursday, the 11th of October, Mr. Dana and the writer started to Raymond to attend Central Association. That evening we reached the home of those kind, generous and whole-souled people Mr. and Mrs. Wille Ragan. To say we received a cordial greeting does not half express it and the time there was spent in sweet intercourse and sincere enjoyment. The next morning accompanied by their son Eugene, we went to Raymond, and saw the joyous recognitions and hearty hand-shakes of the brethren, but with sadness we noted that but few were there whom we used to meet in days gone by.

After devotional exercises the letters from the churches were read and while no great ingathering was reported yet there was marked progress in the work and increasing interest in the Lord's cause. At night the introductory sermon was preached by our pastor S. M. Ellis. It was indeed a feast of good things, replete with as pure thoughts and grand conceptions as ever emanated from the mind of man. The death-like stillness that prevailed showed that the Spirit of the living Christ was indeed present, lifting the thoughts to heights of glory.

The next day some stirring speeches were made by Dr. Lowrey, Dr. Lipsey, Mr. Derrick and others, and several reports were read that had the old time ring. The one Foreign Missions by Mr. Whitfield was specially interesting, and Capt. Ratliff's on the College was just incomparable. Saturday evening the ladies held their meeting in the Presbyterian church and we felt it was indeed good to be there.

Before leaving Raymond we must crown Dr. Lewis with a laurel wreath for the care and courtesy he showed visitors in assigning them such delightful homes. We found royal entertainment at the beautiful home of Mr. Matt Ragan and the kindness received will be long remembered.

With Bro. Ellis we then drove over to Clinton and spent the night with our daughter at Hillman College. The next morning we went to the Chapel and listened to the consecrated Dr. Lipsey. The people of Clinton have a jewel, and strange to say they seem cognizant of the fact and are making efforts to secure all his time. Sunday night Dr. Brough, assisted by the peerless Lowrey organized a B. V. P. U. society. There were at least five hundred young people present and that of itself was an inspiration. The music was grand and the speeches thrilled the heart with enthusiasm, and emotions too deep for words stirred the soul as we looked upon that vast throng, and thought of the possibilities of the future with such leaders and such surroundings.

Two days of pure, sweet enjoyment were spent in our pastor's lovely home, and we feel more closely drawn to him and his than ever before.

Before leaving Clinton we must not fail to mention the kindness shown us by Prof. Wharton and his charming wife. He is well known, for he has visited many parts of the State and needs therefore, no commendation from me.

Perhaps it is not so well known that his wife is a woman of rare culture; that she possesses wonderful tact in controlling young people, and at the same time, winning their hearts' purest affections. They have an excellent corps of teachers who rule with the spirit of love, and the bright, happy faces of the girls were pleasant to look upon.

We now turn our eyes homeward, feeling that this trip is like a verse in our life, that will whisper its rhythm in our heart for many days to come.

E. C. BOLLS.

Notice.

In reference to the "chain letters" which have been circulated for the benefit of Mt. Vernon Baptist church, I desire to say that the amount desired has been about obtained and the number reached.

Some of our friends did not understand the proposition, and failed to number their letters correctly, consequently the letter is still in circulation. Any one receiving such a letter need not reply.

Thanking all who have so kindly responded, I am,

Yours,

J. T. ELLIS.

A Love Jolt.

Is it not a well established fact that every husband who has self-respect, is of necessity, especially desirous for the welfare and unimpeachable character of her who has become one with him in the conjugal relation? That she should appear to the best advantage, not merely in form and face, but in those ennobling qualities of soul—purity, truth, and love—which go to make the true character, is the supreme wish of the true husband.

Now you know that we, as Mississippi Baptists are married to you. You are "Our love." Your form and face, in the main, are very attractive, and your character for truth and integrity, with a few exceptions, is unsailable, but as truth is one of the brightest jewels of the soul, we, as your husband, ought to be jealous that "our fair bride" should not come short in this virtue so essential to the best character. We would have her "without spot or wrinkle or any such thing."

What is the force of the analogy you ask. Well listen. All that appears in your official correspondence—such as your Editorial, Temperance, Sunday Schools, B. V. P. U. and Query Columns—must stand for your character. If you do not reflect the truth in these, then somebody is responsible. Who is it, the husband, or wife? Do not both suffer?

"As the husband is the wife is, thou art mated with a clown, And the grossness of his nature will have weight to drag thee down."

If the husband cannot see the blemishes, or through "the grossness of his nature" ignores them, and will not lovingly attempt to remove them, then he shares the larger responsibility for whatever failures or imperfections shall mar their lives.

Now, dear, don't look ugly at this love jolt, for it is the truth that we are to be steadfast and immovable in, and we cannot abound in the work of the Lord without the truth.—(See you motto).

Do you mean to teach that Christ intercedes for those who are not of the elect, that is, for mankind in general? The reader is so impressed by your utterance. Again, would you have a sound, Scriptural Baptist to believe that Paul or any other true believer in the Lord Jesus Christ is chosen to eternal life on the ground of human merit? If he is chosen conditionally, as your words plainly imply, then he is made an heir of glory not by the sovereign purpose of God, but because man had something in him meritorious that influenced that purpose. Take care, my dear, lest the light that is in thee be darkness! There is no attempt here to turn on the light, only we would know the truth of the matter. Private correspondence is not the maker of your character for Gospel truth, but your official correspondence is. "Correct these faults and be sweet."

"O my dove, thou art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice and thy countenance is comely. Take us the foxes, the little foxes that spoil the vines; for our vines have tender grapes."

I. H. ANDING.

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Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Volume III.

In this issue the designation Vol. III, No. 1, is seen at the mast head. This means that THE BAPTIST has closed two years of its career, and is now entering upon the third year. Two years ordinarily seem a very brief period of duration; but these two, in some respects, have been long drawn out. During this time we have passed through two quarantines, with all their depressing effects on all lines of business activity. These two years yielded us deep and varied experiences, among which were many anxieties and fears, as to our personal safety and the success of THE BAPTIST. And then by the time hope was re-established by a favorable condition of things, it was apparent that the crop of 1900 would be unprecedently short. So again we are exercised by alternate hope and fear that the short crops may effect us hurtfully. But we have settled down to the conclusion that, as the brethren and sisters need the paper in their religious life and work, they can, and will, in the main arrange to pay their subscription. This with many will require a considerable effort, but with quite a majority of our readers, all that is necessary, is to have their attention called to the matter. Several hundred subscriptions expired with the last issue. Our clerks are very busy this week, sending out notices of subscriptions expired. We are now on the cash basis, but one or two copies will be sent after the expiration of each subscription, to afford time for all to renew.

Brethren, if you believe THE BAPTIST is an important factor in the prosecution of our work in the State, we beg you to come strongly to its support now. The fact that money will be a little short this winter, renders it all the more imperative that each subscriber be prompt in his remittance. There are some who fell behind with their subscrip-

THE BAPTIST.

November 15,

1900.

THE BAPTIST.

scriptions before we went rigidly to the cash system. We trust that all who have thus fallen behind, will exert themselves to make settlement at once. We are anxious to clear our books of all accounts, as everybody concerned will feel better. And besides, we are in need of all money due us. We were glad we could furnish the paper to you on credit for this period, and now trust you will make us glad again by clearing our book of these accounts. While some have fallen behind, a large majority have kept paid up in advance. So that upon the whole we have received excellent treatment at the hands of the brethren.

During the two years just closed, we have in all good conscience striven earnestly to do the will of God in the work entrusted to our care. We have treated all impartially so far as we know our own heart and have had the great joy of agreement with our brethren except in very rare instances. And where we have differed we have still loved; and are now working hand to hand and heart to heart in building up and extending the kingdom of our God. It is a matter of devout gratulation that absolute harmony prevails among the various Boards and Institutions of our great denomination in the State and THE BAPTIST. Some of our sister States do not enjoy this happy state of affairs.

With gratitude to God and the brethren for past blessings and help, we turn our face hopefully to the future and address ourselves for all that is in us to the work involved in another year of the history of THE BAPTIST. We trust that the third year will be marked by several improvements in the paper. The Board of Directors at a recent meeting authorized the editor to engage some literary talent not heretofore represented in the columns of THE BAPTIST. Now, if in addition to this, the pastors will promptly send the editor current news items from their fields the paper can be made more spicy and racy. But please do use the fewest number of words which will express the facts. Just at this point, the lines,

"Brevity is the soul of wit"

—is most applicable, and it might as truthfully be said, Brevity is the soul of news.

We shall in the future as in the past, appreciate suggestions from any of the brethren relative to the conduct of the paper. Brother pastors, help us to extend the circulation of THE BAPTIST. We are doing our best to make your work easier and more successful. We can be mutually helpful to each other. Will you not speak of THE BAPTIST, and commend it to your congregations, sometimes calling special attention to some good things in it?

(Continued from page 5)

minutes, and walk away.

Pastor Lipsey followed in the discussion, a smile passing all through the congregation, when he arose in true pulpit style, and gravely announced that his subject was divided into the former three parts; 1, "The Introduction," 2, "The Epistle," 3, "The Conclusion."

He read us a good letter from Missionary Chastain, in Mexico, to the great interest of us all, tears coming to our eyes as he read the thrilling story of the triumphs of the mission-

aries of the cross in other lands, who had in the days ago, stood right where he then stood; on whom many of us had looked; whose warm hand grasp we had felt, and whose words of good cheer many of us had heard.

On motion of Secretary Rowe Brother Lipsey was instructed to make suitable reply.

The address of the evening was delivered by Dr. B. D. Gray, of Birmingham, Alabama. The Doctor is one of the smoothest, easiest, most earnest, dignified speakers that we chance to hear these days. It was a very thoughtful speech indeed, however pathetic and eloquent. It alone was well worth gazing all the way to Clinton to hear.

In speaking of our own Baptist people, he made use of this piece of pleasantry: "Baptists have all the solidity of the Presbyterians, as much ignorance as the Methodists—because there are more of us—and as much worldliness as the Episcopalians. I said this in the presence of a Presbyterian, a Methodist, and an Episcopalian preacher, and they could no more answer me than they can on immersion as the only act of baptism."

When this splendid address was over and the congregation had given vent so their joyful emotions in a spirited song, Brother W. P. Price was introduced, and proceeded to take a collection for current expenses, amounting to \$163.

The committee on nominations made the following report:

1. Place of next meeting—Wesson.
2. Preacher—Rev. A. A. Lomax.
- Alternate—Rev. W. F. Yarbrough.
3. Time—Tuesday after second Sunday in Nov., 1901.

Dr. J. P. Culpepper moved to substitute Gloster for Wesson, which was opposed by Dr. J. H. Lee, of Wesson, and voted down by the Convention.

After announcements, adjourned, with benediction by Dr. Gray.

THURSDAY MORNING.

Convention assembled and was led in devotional service by President Flake.

Dr. Brough, of Mississippi College, in magnificent and faultless style discussed "The Junior Mission."

To say that he charmed and swayed us at his own sweet will, would be putting it conservatively. We hope Dr. Brough will consent to the publication of this address, so that the world can read it.

"World-Wide Missions" was the next theme, and it could not have fallen into better hands than those of Brethren Hamlett and Lawrence. Their handling of it was masterly.

When they had finished, a brother who sat near us was heard to say, as an expression of his joyful emotions: "I wonder why the Lord God has given such gifts to some men, and so little to others," to which a brother replied, "There is work for us all, gifts few or many," and so we all have a place in the world, if we will only occupy it.

On the subject of State Missions, Bishop Colran, of the Delta, told us of the "boundless resources of the richest spot of earth" right here in Mississippi.

The bishop has given the best years of his life to the spiritual awakening of that great country, and knows more about it than any other man in Mississippi, in all probability.

The gifted young pastor from Biloxi, Dr. Searcy, told us of the beauty and resourcefulness of the Gulf Coast country. The work is taking on great growth in these last days, and the voice of the Baptist preacher is heard in the land, as he goes to and fro, seeking where to build a house and preach the story of the cross.

Then came the only one of his kind, the Rev. J. R. Johnston, who says that he has "constituted" himself presiding elder along the Gulf & Ship Island Road, from Steens Creek to Gulfport.

It is certain that no speaker who appeared on the platform during the Convention had better attention given him than he.

In speaking of the resources of the country for which he spoke; he referred to the fact, as he alleged, that all our judges, speakers, lawyers, bankers, etc., came from that region. "Why," said he, "last summer I was out in J. P. Williams' country and found ten or twelve teachers from Blue Mountain College away out there."

A voice came from the audience: "No wonder, Blue Mountain draws on the world;" and quicker than a flash, Elder Johnson replied: "Yes, and all the world draws on that country down there."

Secretary Rowe then came forward, and in dignified and earnest words invited us to "Look on the Field" of missionary operation, white now with abundant harvest.

Following this came the great old missionary song, at Rowe's suggestion: From Greenland's Icy Mountains.

After the usual announcement, and resolutions, President Flake called Dr. E. B. Miller to the platform to lead in the closing benediction services.

Several of the brethren made "half minute" talks, in which several times, we heard such phrases as these: "The first meeting I attended," "I was so glad that I came," "I would not have missed it for anything," "I am a new convert in the cause," "It has been a very Bethel to my soul," and many others. "God be with you."

Dr. Searcy pronounced the benediction, this ending the 2d annual convention of the Mississippi Baptist Young Peoples Union.

Indeed it was a great meeting, and will tell on the Baptist cause for years and years to come.

Sunday School.

LESSON FOR NOVEMBER 18, 1900.

BY W. F. YARBROUGH.

The Ten Lepers Cleansed.—Luke 17:11-19. The Golden Text: Be ye thankful.—Col. 3:15.

In addition to Luke 17:11-19, John 11, should probably be regarded as coming between this and the last lesson. In that event the raising of Lazarus and the retirement to Ephraim in the northern part of Judea, im-

mediately precedes the events of the present lesson. The chronology and the geography of our Lord's movements at this point in his ministry are not very well understood. If the combination with John 11, is correct, Jesus went northward from Ephraim through Samaria and, turning eastward, went along the borders of Samaria and Galilee and thence crossing the Jordan went by the Perea route to Jerusalem to attend the last passover.

EXPLANATORY.

THE LEPER'S CRY. Along the border line of Samaria and Galilee as he approached a certain village, the Master's attention was arrested by a company of ten lepers. We cannot say whether they had purposely met him or not, but when they saw him they lifted up their shrill, hollow voices in a cry for mercy. They stood afar off, because the law would not allow them to approach near any one, nor enter into the village. If they saw any one approaching them they must cry out "Unclean! Unclean!" This terribly loathsome disease had bound them together in their misery, and at the same time separated them from their fellows. These Jews would not have been associated with this Samaritan had it not been for their common misery, which served as a bond of union. As soon as the bond was broken they at once separated. Just how these men came to think Jesus could help them we are not told, but, very likely, they had heard of his loving ministry of healing, as he had gone about doing good. It mattered little to them as to who he was, if only they could get help from him. They were desperately in earnest for their condition was a desperate one, and this their only hope, for the leprosy was an incurable disease.

THE OBEDIENCE OF FAITH. Probably Jesus drew nearer to these outcasts than his companions did, for they were afar off when they cried for mercy. At any rate, as he saw them he made a test of their faith. Without a word about healing them he commanded them to go show themselves to the priest. In this he obeyed the Mosaic law, for, any man who professed to be cured of leprosy must be so pronounced by a priest. Edersheim tells us that it was not necessary for them to go to Jerusalem to find a priest, that even the Samaritan priests could pronounce them clean or unclean as the case might be. They must go to a priest one at a time and not in a company. Hence, "priests," the plural form is used, whereas, in Luke 5:14, where there is only one leper, the singular is used. "Go show thyself to the priest." Their faith is seen in that they took Jesus at his word and proceeded to carry out his instructions. Had they been sceptical of his power they would have turned away in disgust, saying that they would wait until they saw some sign of being healed before going to the trouble of finding priests to pass on their condition. Like the man who went through the streets of Jerusalem, with mid-b-dubed eyes, to the pool of Siloam to wash and receive his sight, these men believed and went to get the blessing. We are to take God at his word and believe that he will do his work whether we see any sign of it or not. How wonderful must have been their experience as they

proceeded on their way! All at once they beheld themselves cured as they went, and life took on a new meaning to them. The way in which they received the blessing is an indication of the ingratitude of human nature.

GRATITUDE A RARE VIRTUE. Only one in ten shows any gratitude. We are not told what passed among them as they became conscious of their cure. We do not even know what course the nine ingrates took, but presumably, they went on to the priests, got their certificates of discharge and went into the whirlpool of social and business life from which they had been so long ostracized. While they were concerned about carrying out the letter of the law the Samaritan got hold of the higher principle that "love was the fulfilling of the law." So overcome was he with feelings of gratitude that he went right back to the Master, and falling on his face at his feet, thanked him for the great blessing he had received. Among the most unpromising of God's creatures the rarest virtues are often found. This mark of gratitude touched the Master's heart; but at the same time suggested by way of contrast the ingratitude of the other nine. He sadly asked, "Were not ten cleansed? but where are the nine?" Selfishly they had appropriated the blessing, without a thought of their benefactor. Only this alien, this semi-heathen Samaritan, thought enough of the blessing to acknowledge his debt of gratitude to the giver. Are we represented by the one, or the ten? Do we not too often receive our blessings as a matter of course, without a word of thanks to the benefactor?

THE MASTER'S RECOGNITION. The acknowledgment of past blessings brings greater blessings. The Master said: "Arise, go thy way; thy faith hath made thee whole," or as in margin of R. V. "Thy faith hath saved thee." This means more than being cured of leprosy. It means that the Samaritan had been cured of the leprosy of sin as well. The nine had been healed of their bodily infirmities, but this grateful Samaritan had a love that led him so close to the Lord that a spiritual faith was developed which led to his spiritual salvation. The words of the Lord can hardly mean less than that salvation which "was perfected when the once leprous body was left behind to crumble into dust."

Hernando Church a Certainty.

The new church is a certainty now. The first day of November the building committee sold the old building and let the contract for the new. The old building is now torn down and we expect to hear the hammers on the new next week.

It was our intention to build with brick, but those whose memories are so long will remember the winds came, the rains descended, and the floods rose, just at the time I told you before we were getting ready to work on it. So a handsome frame building is to take its place. This building is to be erected on the old site, consisting of main audience room, with study and two Sunday School rooms in the rear that can be thrown into one prayer meeting or B. Y. P. U. room.

We hope to dedicate the new house of worship about the first of January. Then we will expect the editor of THE BAPTIST to visit us, as we will be prepared to entertain him.

Fraternally,

R. L. BUNYARD.

Hernando, Miss., Nov 7, 1900.

The Home.

Charm.

The following felicitous reply to the question, "what is charm?" is said to have been given by a lady in a poetic competition at a social gathering in New York. The lines were first printed in *The Sun*:

Charm is the measure of attraction's power
To chain the fleeting fancy of an hour,
And rival all the spell of Beauty's dower,
A subtle grace of heart and mind,
That flows with tactful sympathy:
The sweetest rose, if not the fairest,
That the garden knows—
A quick responsiveness in word and deed,
A dignity and stateliness at need—
The will to follow and the art to lead—
She to whom this most precious gift is known
Has life's great potent factor for her own,
And rules alike the cottage and the throne.

The Children's Own Home.

Every house which shelters children have, if possible, its children's room. In this room the children should be allowed perfect liberty. There should be an opportunity to do anything from making mud pies to painting in water colors. A deep tray, lined with zinc and filled with sand, will furnish material for the mud pies, and serve to teach many a geography lesson as well. There should be tools for the boy who likes them, and a kitchen; and all that belongs to it, should be provided for the domestic child. A portion of the floor should be left bare, so that roller skates need not be prohibited. There should be chairs and tables to suit the sizes of the different owners of the room, and plenty of room, so that if Jess wants to "play tea" and Jack wants to draw, and Jeany wants to cut out dolls' clothes, all may be accommodated. A blackboard or two, some simple gymnasium apparatus, a desk or two, a set basin and faucet, and, if possible, a typewriter; will add to the value of the children's room.—*Good Housekeeping* For October.

Managing the "Run-Backs."

The story is told of a little fellow, who, as he came down the avenue with his torch and ladder, was asked by Charles Frederick Goss how he liked his job.

"They always give the meanest jobs to the little fellows," he answered.

"How can one job be worse than another, when the lamps are all of the same height and equally far apart?" inquired Mr. Goss.

"Oh, but they give us all the 'run-backs,'" he replied.

"And what is a 'run-back'?"

"Why," said the boy, "they are little, short sidestreets, down which we have to go, and run back, with nothing to do on the return trip."

"Little man," said Mr. Goss, "don't begin to complain about having all the hard jobs and 'run-backs' you will have. There isn't a job in the whole wide world that is not full of them."

True, life is full of "run-backs," and it is not only the "little fellows" who get them, but the little fellows—little in some way—who retain them. It behooves the boy who is set to manage the "mean jobs" to reflect upon the fact that, by an honest consciousness, unfailing discharge of the duties connected with these jobs, that he earns not only the privilege and opportunity to "go up higher" but the experience without which he could never advance.

Thurlo Wael, as a printer's "devil" was set, as the "little fellow" of the establishment, to manage all the "run-backs" to do all the "mean jobs," to receive the "hard knocks and dry rubs," but he grew so fast, because of his magnificent management of the "run-backs," that he soon got away from littleness of all kinds, and finally became one of the princes of the journalistic world. Along the road-beds and in the car shops, young Cornelius Vanderbilt, Jr., is taking the "run-backs" which will undoubtedly make him one of America's foremost railroad men. In dozens of theaters in our land are "supes" who are managing "run-backs," filling unimportant roles, speaking a few words here, singing a stanza there, in such away that, one day, all littleness in positions and salaries will be left behind. Many a boy who sweeps a store and tends a furnace is performing his "run-back" labor in a manner which will lift him away from "mean jobs," and evolve a big proprietor out of the "little fellow" of the establishment. You can no more do great things without first doing small ones, and doing them well, than one could knit a stocking without doing the first stitches. In the days when stockings were knit by hand, the girls of a family did their "run-back" work on woolen garters before they were able or were allowed to try to produce stockings. "I can read just as well if I don't know my A-B-C's," replied a little girl who was urged to learn the alphabet that she might be able to read her story books. She refused the "run-back" work of education.

ROYAL

Baking Powder

Absolutely Pure

Makes hot breakfast-breads wholesome—no yeast germs, no alum. Makes cake, biscuit and pastry of superior fineness, flavor and delicacy. Makes food that will keep moist and sweet. Is most economical, because it is the purest and greatest in leavening strength. In the easy, expeditious preparation of the finer cakes and pastries, Royal is indispensable.

Care must be taken to avoid baking powders made from alum. Such powders are sold cheap, because they cost but a few cents per pound. Not only will they spoil the cake, but alum is a corrosive acid, which taken in food means injury to health.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

There are many young people who evidently think they can knit life's stockings without having practiced on its garter, read life's lessons without having learned its alphabet. If this delusion continues, nothing but disappointment and disaster awaits them. They can only learn to do by doing, and who will trust the important work of life to untrained or careless hands? Well performed "run-backs" are the keys, and the only ones, which unlock the doors of real success.—*Ex.*

WOMEN IN MISSIONS.

Missions have shown the normal status of woman in the Church and in the world; and how closely her identification with her Redeemer is also linked with family life and social life, so that without her there can be no holy household nor reformed society. And her deep sense of infinite debt to Christ, not only for salvation, but for her redemption from her domestic and social thralldom, prompts her to undertake a mission to her degraded sisters, in pagan, heathen and Moslem lands, which can by no one but Christian women be done at all. Perhaps God suffered zannas and hirms to be locked against men so that women might the more feel His providential call for their service to their sex.

A. T. PIERSON.

A GOOD PEOPLE

We have had a magnificent reception in Hollandale, Miss. The members of the Baptist church went in mass to the pastors' home last night to welcome the pastor and his family. They brought loads of good things with them. Dr. G. A. Spivey spoke for the church in a beautiful address of welcome, which was responded to by pastor Graham in a speech of grateful acknowledgment of the kindness.

When prayers were offered and good-nights were exchanged, the pastor and his happy little wife went to the pantry, they found enough groceries and delicacies to last them for several months.

The material is being put on the ground for the new church building, and work will begin at once. New members are coming into the church at almost every service, and the outlook is most encouraging.

PASTOR.

A GOOD MEETING.

A good meeting at Enon. The members much stirred. We had Christ to lean on. The gospel was heard. O'Brian preached. Rice exhorted. Sinners were reached. Nine converted. Ferguson prayed. Mitchell shouted. The preacher was paid. The devil routed.

Yours truly,

GURSS WHO.

CLEAR, STRONG, LIGHT!

The light from a No. 2 Liberty Reading Lamp is the kind that rests tired eyes. Nickel plated ones cost, with the shade, \$2.75. It is 100 candle power and will illuminate brilliantly a room 20 feet square. It is superior to either gas or electric light and a great deal less expensive.

LAMPS for every room in your house: Vase, Hall, Hanging, Church and Store Lamps.

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The Oldest Female School in the State.

Noted for good solid work. Our graduates stand at the head as teachers. Conservatory of Music not excelled in the South. 100 music pupils. Three times as many pupils this year as two years ago. Room will be made for 40 Industrial Pupils. These boarded themselves last year for about \$3.00 per month.

Wedding Bouquets!

Chrysanthemums,
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Carnations.

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Cures Cancer.

Cure guaranteed of the worst case by taking four to sixteen bottles of B. B. B. (Botanic Blood Balm). Have you aches in bones or joints, ulcers, persistent eruptions, scrofula, sore mouth, gums or nose, festering eating sores, cancer? Then B. B. B. will heal every sore, make the blood pure and rich, and stop every ache. B. B. B. tested thirty years, and cures especially the deep-seated old cases. Druggists, \$1. Trial treatment free by writing Blood Balm Company, Atlanta, Ga. Medical advice given.

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Unless you have a PIANO or an ORGAN in it. Either will help to make it attractive to your children and make them enjoy their evenings at home.

We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all.

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PRICE 50 CENTS.

For the prompt relief and speedy cure of Cold, Catarrh, LaGrippe, Hay Fever, Asthma, Headache, Bronchitis, Sorethroat, Hoarseness, and all Head, Throat and Lung Diseases. A sure preventative of all Contagious Germ Diseases. Unequaled for Convenience, Durability, Neatness, Power and Immediate results. Always Ready. Vest pocket size. One minute's use will convince you that it is an absolute necessity for every one in every family.

REV. EDGAR E. FOLK, M. D., Editor Baptist and Reflector, Nashville, Tenn.: The Inhaler has saved me, I believe, from many a threatened cold, besides relieving catarrh, headache, etc.

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Extraordinary Inducements Offered to Active Agents. Write for Terms. Who would not give 50 cents for speedy relief from severe Headache, Hoarseness, Asthma, Catarrh, etc? Hundreds will testify that the Inhaler has done this for them and it will do it for all. Six millions sold. Price 50 cents, post paid. Remit by money order or stamps. Address all orders to the

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LaGrippe is at Home Anywhere!

No Locality Offers Safety—Most Vicious Where Malaria Thrives.

JOHNSON'S CHILL & FEVER TONIC

CURES IT IN ONE NIGHT.

"I took LaGrippe; every bone in my body began to ache, and I was compelled to go to bed. I took Johnson's Chill and Fever Tonic through the night; no fever came, aching disappeared and next morning I went to business as well as ever. I have since tried it in other cases with like results."
W. W. CALDWELL, Chicago, Ill.

A. B. GIRARDEAU,

Sole Manufacturer,

SAVANNAH, GA.

Woman's Work.

Christian Motherhood.

"The Mary Ervin" W. C. T. U. of Jackson has bi-monthly meetings, and literary programmes for every meeting are prepared. The following beautiful paper on "Christian Motherhood in the Home," was written by Mrs. Ella Todd, the "Shut-in" member of the Union. Being an invalid for the past four years and confined to her room most of the time, she has not been able to do much for the cause, but she has the inspiration word or message from her upper room.

There is no place on earth so beautiful as the household in which a Christian mother's love forever smiles and where religion walks a counselor and a friend. No cloud can darken it, for its twin-stars are centered in the soul. No storm can make it tremble, for it has a heavenly support and a heavenly anchor. How lovely the scene of a pious mother gathering her little ones around her and teaching them the privilege of prayer.

"What the key is to the time piece, prayer is to religion; it winds it up and sets it going."

"The influence of a Christian mother's prayers is great, silent, irresistible and will be felt in eternity. It strikes deep into the heart, and like the lily that bears the tempest and the Alpine flower that leans its cheek upon the bosom of eternal snows—it is exalted amid the wildest storms of life, and breathes a softening spell in our bosom, even when a heartless world is paying up the foundations of sympathy and love." It avails much for time and eternity. Let ours be a home with religion as its life and rule and God will delight to dwell therein and His blessings will descend like the dews of heaven upon us.

Ours will be a home of love and harmony. Our household piety will be the crowning attribute of our happy home, the "crown of living stars" that shall adorn the night of its tribulation, and the pillar of cloud and fire in its pilgrimage to a better land. It shall strew the family threshold with the flowers of promise and hope. The home influence is either a blessing or a curse. There the "tender twig" is bent for good or evil, the Spirit is shaped, principles and the character implanted. The gray haired Father in his second infancy feels the influence of his childhood home. John Randolph could never shake off the re-

straining influence of a little prayer that his mother taught him when a tiny child. It preserved him from the clutches of avowed infidelity. The most illustrious statesmen, the most distinguished warriors, the most eloquent ministers and the greatest benefactors of human kind owe their greatness to the fostering influence of home and mother. Napoleon knew this when he said, "What France wants is Christian mothers and you may be sure she will have good ones." Although the Spartan mother gave character to the Spartan nation and infused the iron news into the heart of that nation and caused her sons in the wild tumult of battle "either to live behind their shields, or die upon them" had it been allowed by the pure Spirit of Christianity what a power of good it would have been, and that nation would perhaps today adorn the brightest page of history. The home of a Christian mother is the planting-ground of every seed of morality, the garden of virtue and the nursery of religion. This ground of the Lord's would then abound in beauty unsullied, and trees of the Lord's planting bearing fruit to His glory would be found in plenty there—it would be reality, and not mere poetry, to speak of

"My own dear quiet home,
The Eden of my heart."

Hannah was a Biblical type of perfect motherhood. I have often thought, what wonderful coats those were with every stitch gilded with grateful tear and every seam bound with a fervent prayer. How many mothers today are separated from their Samuels, who like Hannah, are praying for this salvation. Jephtha's daughter was a young lady, the points of whose character will live history forever. Raised in a Christless home, guided only by Jewish customs of the land of Mizpah, where as an only daughter she had grown into joyous young womanhood, she developed traits worthy of imitation by the erudite women of this Christian era.

Where can we find a maiden in the gloaming of the 19th century who would willingly sacrifice her life to keep the vow of anyone, especially when that vow was rashly made? Some maidens I know of break the vows of their own lips. Women are the same from Eve until the present day, but they are in a different moral atmosphere, different motives are brought to bear upon them, and the demands are imperative.

We have a part in the great plan of Salvation, and we must use both brain and muscle in helping evan-

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THREE DAILY TRAINS.

To Oklahoma and the Indian Territory

TWO DAILY TRAINS.

Pullman Sleepers and Free Reclining Chair Cars all the way without change.

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One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,

Sole Manufacturer, P. O. box 629, St. Louis, Mo.

For sale by all druggists.

READ THIS.

Vicksburg, Miss., Oct. 10th, 1900.

Dr. E. W. Hall:

Dear Sir—Some months ago my attention was called to the advertisement in the Vicksburg Herald of Hall's Great Discovery. I determined to try it at once, and to my great surprise and delight I have been entirely cured of a most aggravated case of kidney and bladder trouble. I am employed in the master mechanic's office of the V. & M. V. railroad, and have taken medicine and suffered beyond endurance until I secured this preparation. I have addressed you upon the subject in the hope that the publication of it will be the means of absolutely securing to others afflicted likewise a positive cure. With regards, I am,

Yours truly,

W. A. JONES.

"Mothers and sisters hastening down the years,
Humanity is calling each and all
In tender accents born of pain and tears;
I pray we all listen to that thrilling call:
We cannot, in selfishness and pride,
Pass guiltless by on the other side."

The question before the throne of righteousness will be "What did we mothers do to get our children to receive that heavenly guest, Jesus Christ, Who so frequently knocked at the door of their heart for entrance?"

BELLS

Steel Alloy Bells and Bell Foundry Catalogue. The C. S. BELL CO., CHICAGO, ILL.

Write Quick For FREE

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Under \$3,000 Cash Deposit.

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Open all year to Both Sexes. Very Cheap Board.

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Men or Women to represent us in their own state, to take charge of solicitors and attend to collections.

NO INVESTMENT REQUIRED. This is a strictly bona-fide salary proposition. IT INVOLVES NO CANVASSING whatever. Expenses limited in advance and paid from headquarters.

NO EXPERIENCE NECESSARY. Give references. Enclose stamp. Address CO-OPERATIVE CO., Star Bldg., CHICAGO.

Temperance.

A Chicago Judge on Saloons.

A presiding judge in one of our Chicago courts recently made these remarkable statements, which deserve publicity, and should be read by every thinking Christian throughout the world. He said:

"You may ransack the pigeon-holes all over the city and country, and look over such annual reports as are made up, but they will not tell half the truth. Not only are the saloons of Chicago responsible for the cost of the police force, the fifteen justice courts, the bride-well, but also the criminal courts, the county jail, a great portion of Joliet State prison, the long murder trials, the coroners' office and the madhouse. Go anywhere you please, and you will find almost invariably that whisky is at the root of the evil. The gambling houses of the city and the bad houses of the city are direct outgrowth of boon companions of drink. Of all the prostitutes of Chicago, the downfall of almost every one can be traced to drunkenness on the part of their parents or husbands, or drunkenness on their own part. Of all the boys in the reform school at Pontiac, and in the various reformatories about the city, 95 per cent. are children of parents who died through drink or became criminals through the same cause. Of the insane and demented disposed of here in the court every Thursday, a moderate estimate is that 90 per cent. are alcoholic and its effects."

"I saw estimated the other day there were 10,000 destitute boys in Chicago, who are not confined at all, but are running at large. I think that is a small estimate. Men are sent to prison for drunkenness, and what becomes of their families? The county agent and poor-house provide for some. It is a direct expense to the community. Generally speaking, these families go to destruction. The boys turn out thieves, and the girls and the mothers generally resort to the slums. The sand-baggers, murderers, and the thugs generally of to-day, who are prosecuted in the police courts and in the criminal courts, are the sons of men who fell victims to drink. The percentage in this case is fully 65 per cent."

Some one has said that "a saloon can no more be run without using up boys than a flouring-mill without wheat, or a saw-mill without logs—the only question is whose boys, yours or mine, our boys or

our neighbors?" If we are to have drunkards in the future, they must come from our boys to-day. This question appeals to me as the question of the hour. How shall we treat it?—*The Ram's Horn.*

Dangers of Alcohol

At a meeting of the Paris Hospitals Medical Society, M. Legendre, alarmed by the ever increasing amount of drunkenness, asked if it would not be possible to withstand this by means of meetings, insistence on the dangers of alcohol, and by what he considered even a better method, that of getting up for the instruction of patients, lantern shows, with exhibitions of automatic preparations to show the dangers of alcohol. M. Legendre has had printed for the use of all his patients a little leaflet, the text of which runs as follows:

"Most of the diseases treated in the hospitals arise from alcoholic drinks—that is to say, they are either caused or aggravated by the abuse of alcohol. All alcoholic drinks are dangerous, and the most harmful are those which contain aromatics in addition to alcohol—as for instance, absinthe and the so-called aperients, called ainers. "Alcoholic drinks are more dangerous when taken on an empty stomach or between meals. A man necessarily becomes an alcoholic—i. e., slowly poisoned by alcohol—even if he never gets drunk, when every day he drinks alcohol in the form of liquor or too much wine, more than one liter per diem."

"Alcohol is a poison, the habitual use of which destroys more or less quickly, but none the less certainly, all the organs most necessary to life—the stomach, the liver, the kidneys, the blood vessels, the heart and the brain. Alcohol excites man, but does not strengthen him. It is no substitute for food, but takes away the taste for it. Those who often drink Alcohol or too much wine (more than one liter a day) are much more worse, for the disease is often complicated with fatal delirium."

"Alcohol is a frequent cause of consumption by its power of weakening the lungs. Every year we see patients who attend hospitals for alcoholism, come back some months later suffering from consumption. Fathers and mothers who drink, often have children who are deformed or idiots, or who die from fits."—*Philadelphia Press.*

The Devil in Liquid Form.

Liquids seek their level. Here we have one—an exception, that

MISSISSIPPI COLLEGE,

The Alma Mater of Governors, Congressmen, Judges, Great lawyers, Great Physicians, Great Bankers, Great Educators, Great Preachers, Great Missionaries!

We can be of great help to the boy who is willing to behave himself and work. Do you want a great mind and a great character? We cannot secure them for you, but we can help you secure them for yourself.

We cannot take young geese and develop them into eagles, but we can take young eagles and help them to strengthen their wings! We cannot take young devils and develop them into saints, but we can take true boys and help them to become strong men. For catalogue address

W. T. LOWREY, President,
Hinds Co. Clinton, Miss.

runs every where—up hill and down.

The devil assumes various shapes: Sometimes, "an angel of light;" sometimes, a "lion;" sometimes, a "wolf." He is as gentle as a lamb, as ferocious as a tiger. Speaks gently, and roars madly. He is a great counsellor to Christians:

1. The best people all tell you it is wise to take care of your health. You have headache to day, and if you go to church it will not be best. Result: stays at home to keep his headache.

2. Folks of half wit know "the laborer is worthy of his hire," and when his day's work is over, he must be paid. Your preacher's contract is up; but it is no matter if you have not met, and do not meet, your obligation with him. He will just keep on preaching, for he feels, "woe is me if I preach not the gospel." Result: One shriveled life—tied under the devil's thumb; another pierced through, with its blood trickling down. One pointing towards the "rich fool;" the other staggering on in his work—wanting proper food—time to study and show himself "a workman that needeth not to be ashamed, rightly dividing the Word of Truth." The walls of Zion fall, sinners harden, and the devil shakes his sides over it all.

3. It is truly written: "Go into all the world;" but you had best not put in that dollar now, for you told your children that you would get them some nuts, and the two hundred and fifty in the bank, must go to get that long-promised "turnout" for your wife, so just

wait until next time. Result: Duty slighted now makes it easier next time; conscience goes limping; we have a half man, and the he then continue in darkness, dying in woe. So he gives himself over to the "cares of this world and the deceitfulness of riches," and is not worth a "pop" in the kingdom. The devil blinds us all, now and then, and we take a spell of wallowing in the mire. "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

Our caption is what some one has called alcohol. The "liquid" idea ought to mind the devil's spreading quality. Hence these jots. Let Christians chink up and keep him out.

J. E. PHILLIPS.

Cures Rheumatism or Catarrh After all else Fails.

B. B. B. (Botanic Blood Balm) cures deep-seated cases. If liniments, doctors, sprays, patent medicines have failed and you still have aches in bones, joints or back, swellings, loss of control of muscles, tainted breath, ringing in ears, matter or slimy discharge, ulcerations of the nose or throat, thin blood, then take B. B. B. which will cure to stay cured by making blood pure and rich. Try B. B. B. D. 100 St. Trial treatment free by writing, Blood Balm Company, Atlanta, Ga. Over 3000 testimonials of cures by B. B. B., so don't give up in despair but try Blood Balm.

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Write to Cincinnati Bell Foundry Co. Cincinnati, O.

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BY W. P. PRICE.

Bible Readers' Course.

Monday, Nov. 19. Psalm 42, 43. Soul thirst for God (vs. 2). Compare John 7:37.

Tuesday, Nov. 20. Psalm 44. God knoweth the secrets of the heart (vs. 21). Compare John 2:24, 25.

Wednesday, Nov. 21. Psalm 45. God's sceptre, a sceptre of equity (vs. 6). Compare Ps. 96:10.

Thursday, Nov. 22. Psalm 46. God our impregnable refuge (vss. 1, 2). Compare Ps. 62:7.

Friday, Nov. 23. Psalm 47. God reigns over the nations (vs. 8). Compare Ps. 97:1.

Saturday, Nov. 24. Psalm 48. God's right hand full of righteousness (vs. 10). Compare Isa. 11:4.

Sunday, Nov. 25. Conquest Meeting. Southern States—State Missions.—S. B. C.

Alternate topic: Praise the Lord. Psalm 147:1-20. (Thanksgiving meeting). S. S. Lesson: Sober Living. Titus 2:1-15.

—(The Baptist Union.)

The Convention was a grand success from every point of view.

There were 200 or more delegates from 163 Churches and Unions, of all ages, sexes and sizes; these added to the students of Mississippi and Hillman Colleges, together with the people of the town, gave us very large congregations—five and six hundred people, sometimes more, sometimes less.

The services were deeply spiritual throughout, being interspersed with songs and fervent prayers.

One hour and a half were given every day to devotional exercises.

The addresses were of a very high order, both by our own brethren, as well as those who came from afar.

It will be a long time before we shall hear a better speech than that of Dr. Sproule on: The Authority of Missions, or that of B. G. Lowrey, to take two for example, on The Obligation of Missions.

The addresses of Drs. Chivers and Gray were satisfactory to the most sceptical, carrying conviction to the heart of every one.

And, the hospitality of the people of Clinton—what can be said that would do justice to them in this regard? I do not suppose that it was ever surpassed in Mississippi. The people kept coming, and the committee on hospitality kept announcing that they had plenty of homes left.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

50c and \$1 bottles at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

A Prominent Minister Writes.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man.

Rev. C. C. DAVIS.

Eld. M. E. Church South,
No. 28 Taitnall St., Atlanta, Ga.

A Prominent Memphian Writes:

Dr. H. Mozley, Atlanta—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse, my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir.

R. L. ROCCO.

206 Hernando St., Memphis, Tenn.

A Card.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes, with the most marked benefit to my general health. I would gladly have paid \$500 for the relief it has given me at a cost of two or three dollars.

H. A. BEALL.

Clerk Superior Court, Randolph Co., Ga.

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Make No Mistake,

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"The Little Baptist" (new edition), 200 pages; price, 75c.

"Pilgrims' Progress" (illustrated); 50 cents.

"Behind the Scenes"—By F. M. Iams; 60 cents.

"Before the Footlights"—By F. M. Iams; 60 cents.

"Dying Testimonials of Saved and Unsaved"; paper 35c, cloth \$1.00.

"Touching Incidents and Remarkable Answers to Prayer"; paper 35c, cloth \$1.

"In His Steps; or, What Would Jesus Do?"—By Sheldon; paper 25c, cloth 75c.

"Theodosia Ernest"—vol. 1, 50c; vol. 2, 50c.

"Grace Truman"—By Mrs. Ford; \$1.25.

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Webster Dictionary

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April, 01



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618 COMMON ST.

NEW ORLEANS, LA.

R. P. Moore

Agent

JACKSON, MISS.

